

AN  
EXACT DESCRIPTION  
OF A  
ROUNDHEAD,  
AND  
A LONG-HEAD SHAG-POLL :

*Taken out of the purest Antiquities and Records.*

Wherein are confuted the odious aspersions of Malignant Spirits:  
Especially in answer to those most ridiculous, absurd and beyond  
comparison, most foolish Baffle-headed Pamphlets sent into the  
World by a Stinking Locust, viz.

*The Devill turn'd Round-  
Head.  
The Resolution of the  
Round-Head.*

*The Vindication of the  
Round-Head. and  
Jourdan the Players ex-  
exercising.*



*This Man of haire whom you see marching heere,  
Is that brave Russian Mounseire Cavilier.  
But let him not make so much hast for hee,  
Must be drawn back, and stayd by Gregora.*

Printed for George Thomlinson, and are to sold in the Old-Baily. 1642

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U.S. DEPT. OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
WASHINGTON, D.C.

ALBERT EINSTEIN

London, 10th Nov. 1841. My dear Mr. G. I have the pleasure to inform you that the Committee have agreed to the following resolution:—





## A True discription of the ROVND-HEADS.

**A**Nd first there is laid downe in these eight generall heads:  
First, the Originall of them both, *Gen. 2. 7. Revel. 9.*  
Secondly, where they were made, as in the same record  
you shall finde.

Thirdly of what made, the same records also declares.

Fourthly, by whom made, there you shall finde it also.

Fifthly, how they are qualified, there you shall finde it also.

Sixtly, of the number of either of them, that you shall finde *Mat. 7. 13. Revel. 9.* of their use and particular end *Psal. 73.*

Eightly, and lastly of their last, and finall end that is *Mat. 25.*

All these are severally handled more plainly and largely in their  
order by *W. P.*

A faithfull souldier of the sixt legion belonging unto the chiefe  
generall of the most victorious regiment of the Round-heads. Writ-  
ten upon the plaine of the earth, in the midst of an innumerable rab-  
ble gathered together by the Devill of shag poll locusts, for the de-  
struction of the Round heads.

And first to begin with the Round-heads Originall:

His beginning was the sixt and last day of the worlds creation, in  
time preceeding and going before that of the Locust shag-polls, be-  
ing of more antiquity, and therefore more to bee had in honour of  
those that reverence antiquity of time more then your shag-poll  
Locusts are.

Secondly, for the place where your Round-head was made: why;  
he was made in a place incomparable, more excellent than wherein  
your shag-pole Locust was made, as you shall heare hereafter, hee  
was made in a delicate place, even in Paradise a place of spotlesse  
purity, and delightful content; a place fit for a Roundheaded puritan  
and *femy-separate* to be made in: your *femy-seperate*, puritan, and  
Round-

A 2

Round-

Round head, are computable 3. objects comprehended in one subject, being all made of one and the selfesame matter, as also of one and the selfesame nature, differing onely in the precedency of the titles, the title *femy*-separates, and Roundhead, issuing out of the as the streame issues out of the fountaine being all one as the fountaine and his streame is.

Thirdly, by whom was your Puritan or Round-head made? your Puritan or Round-head was made by him who made the round world, and all that therein is, by *Iehovah Elohim* in most perfect beauty, shape, and forme, most admirable, composed in most comely proportion and order, his Round-head not Ass-Head like, but round indeed, which being looked upon by God himselfe, hee saw that it was good, yea, most exceeding good and liked it wonderous well, so that hee blessed his roundhead by him made, bids him increase & bring forth fruit, yea even that fruit that should destroy the shagpolle locusts, all the workes of the Devill from off the earth.

Fourthly, of what made? he was made of that matter which that name which God gave him signifies, of red earth this *Adam* which the shag-polls in derision calles a Roundhead, was made of red earth or of red dust, which to prevent some foolish objection, signifies one and the same thing.

Fifthly, how is this Round head qualified? admirably, with grace and vertue of unvalued worth, as, first with innocency of life composed and mixt with rare ingredients, of mercy, truth and love, as also with rare wisdom and understanding, so that he did know the composition, and secret natures of all the creatures in the world, and so was able to give them names according to their nature, and so he did; thus internally and externally was this Round-head qualified with Admirable Wisdom, Beauty, Comelines, and strength.

Sixtly, for his number and increase: why, for his increase of number it was small, excellent for quality, but few for quantity, in regard as the time now is and ever was, but here and there one; excellent and exquisite things being alwaies scant, and rarest to be found, and that is the thing, together with their secret vertue, that makes them be of such account with those that knowes their worth, which knowledge of them, as they are, it is onely in God and amongst themselves, for foolish shag-poll locusts have no knowledge of their  
 excel-



excellency, nor are no more able to discern their splendor, then a blind man that never saw the Sunne, is able to judge or discern the glory or the illustrious beauty of the Sunne.

Seventhly, of the Round-heads use, what is he usefull for? the Round-heads use is manyfold, of many sorts and kinds, but all for good; and first to set forth the splendid glory of the justice of God, his grace manifested to them in the face and favour of Jesus Christ, but never unto the shagpoll locusts. Secondly, to set or shew forth the vertues of Jesus Christ, the second person in Trinity, that hath therefore called these Round heads out of darkenesse into light, that they should shew forth his vertues, and so they doe as on the contrary the Shagpoll shewes forth the vices of the Devill. Their third use is to be store houses of wisdom. Their fourth use to be temples of the living God. Fifthly, to be teachers and instructors of men for the praise and glory of God, his secrets being made known unto them onely. Sixthly, to denounce his Iudgements against the world. *Revel. 18.* about the beginning, for these Round-heads are called his *Angels. Revel. 2.* *Angel* being a name of Office, not of nature alwaies. Seventhly, they are usefull to keepe off his Iudgements, sometimes from the Shagpoll, as that Round-head *Lot* while he was among the shagpoll Locusts Sodomites, the fire and brimstone could not come downe to burne them; as also here in *England*, how does these Round-heads keepe off the pestelence, sword, and famine from the shagpoles heere, and are the cause that many temporall blessings doth come upon them, which notwithstanding these shagpoll locusts know, that it is for their sakes that they receive these benefits, yet they cannot endure them.

Eightly, and lastly, what is the finall end of the Roundheads? their finall end next the glory of God is the salvation of his owne soule, his finall is the redemption from all miseries in this mortall life here and for ever, hereafter which no shagpoll locust must inioy his final end is to be a king, to raigne with Christ for ever, to be an heire with Christ, an inheritor and possessor of all things with him to all eternity; as also to praise and glorifie God for ever in an everlasting state of blessednesse in the highest heaven, out of which all slanderous lying, scorning, barking, shagpoll locusts must be shut, *Revel. 22. 15* without shall be dogs, shagpoll locusts, he meanes inchanter, whoremongers and Idolaters, and whosoever loveth lies or makes lyes, be they Priests, or Pefants, or whatsoever.

And thus have we finished your Round head.

The second generall head to be handled is your Shagpoll locust original when it was.

Your shag poll locusts originall was the opening of the bottomlesse pit, Rev. 9. the smoaky pit, out of that smoak, came those shag poll locusts, that wear hair like women, which was long after the making of the Round-heads: therefore are they of no such antiquity as your Round-heads are: and therefore according to your own rules are not so honourable as your Round-heads are.

Secondly, the place where they were made: why, they were made in the bottomlesse pit, as is above mentioned, they came out of the bottomlesse pit, at the place from whence they came, there were they made.

Thirdly, by whom were they made? why, by the devill the father of all slanderers and lyers, such as these locusts are, whether locusts teachers, or locusts hearers, who made them all in uncomely, and in unmanly order, for they had haire like women, faces like men, and teeth like a Lyon, Rev. 9. ver. 7. 8. all like deformed monsters, as well in-side as out-side, exceeding bad and vile, full of confusion and deformed disorder, as well the Preists as people.

Fourthly, of what made? why, as first his case or outside he is made of dust as your Round-head is, although he knowes it not as your Round-head doth, but for his pitch or inside it is *semen incubae*, or *sperma diaboli* he is made of the seed or spau of the Devill: as concerning the constitution of his mind, murtherers and lyers are they, and so is he.

Fiftly, how are they qualified? why, clean contrary to you: Round-heads, not with innocency of life, but with nocency, with grosse and palpable ignorance, and blindness in spirituall and heavenly things, full of conceitednesse of having that which they are utterly empty of, but being full indeed of the spirit; now I know to hear the name of Spirit will vex them, for they desie such as are full of the Spirit: but to quiet them a little, I give them to understand, that that Spirit which they meane, is not the Spirit I mean, the spirit that I mean here that they are filled with; is the spirit of lying and slander, and false accusing of the Round-heads, the spirit of whoredom and unsatiable lust, the spirit of envy; malice, and murther, of drunkennesse, epicurisme, and all manner of loose prophanenesse, the spirit of hatred against the appearance of any goodnesse, though never so little, for they nothing almost but profit impiety like the devill himself, which raignes effectually in them, and he it is that hath thus qualified them, and which hath also blinded them in their judgments, that they cannot discern the nature and difference of things, but judge good to be evil, and evil to be good, *Iohn 16. 1. 2.* They shall excommunicate you and



that kils you shag-poll Locusts: whether this  
be or no, I refer you to your selves, all you shag-poll Locusts.

Sixtly, for their number and increase, it is wonderfull, in number they  
exceed the Round-heads, to speake comparatively, more then the musca-  
toes and flies exceeds in number the Eagles, they darken the light of the  
Sunne with their multitude, as did the flies of *Egypt*.

They are not rare to be found, as are the Eagles and the Round-heads,  
there are whole swarmes of them in every place, and as hurtfull and trou-  
blesome to your Round-heads in old *England*; as your Muscatoes are to  
your Round-heads in *New-England*, and every way as evill to be dealt with,  
all, for the more you strive to beat them off, the more they muster and  
swarm about you, so that there is no way of quietnesse for a Round-head  
but to avoid them.

Seventhly, for their use, that also is divers, but tending all to hurt, yet  
contrary to their mindes it effects good, not to themselves, but to the  
Round-heads, whom their whole intent and desire is to hurt. Now their  
first use is, to afflict the Round-heads, which if your shag poll did know,  
what good they did unto your Round-heads, by afflicting of them, by  
their wrongs and injuries they do unto them, then would they never do it  
unto them: for first they teach them experience of the worlds vanity, se-  
condly, they make them weary of the world, and weane them from the  
love of the world, the love thereof would be their destruction: thirdly,  
they make them by their outrageous wrongs and injuries they doe unto  
them, more splendid, bright, and lovely in the sight of God and good  
men; fourthly by the shag-polls hatred of them, they come to have certain  
knowledge, that God loves them, which otherwise they could not have:  
for if the shag-poll Locusts loved them, it were a certain signe they were  
hated of God, for your shag poll loves none but such as God hates: fifthly  
they increase the Round heads glory in heaven, for the more they scorne  
them here, the more shall they be honoured there: sixtly, the shag polls  
by reason of their out-ragious wrongs and injuries that they doe unto the  
Round heads they make this world a hell unto the Round heads, wherein  
these shag polls like devils do torment them, so that they shall have no hel  
hereafter, as your shag polls shall: other sorts of uses that they serve for is,  
first to make vessels of dishonour: secondly to declare the iustice of his  
wrath upon, and to teach the Round heads, that though he do for a time  
spare his and their enemies, that yet he will not alwaies spare them: and  
lastly to be such firebrands of hell, as shall never be taken forth.

Eightly

Eightly and lastly, of their finall end, their finall end next to the glory of the justice of Gods wrath, is to be damned, for their end is damnation, thy minde nothing but earthly things, their God is their belly, thy glory in shamesfull things, their conversation is not in heaven, therefore by God his definitive sentence, their finall end is damnation.

And thus much for your Round-heads and your Shag-polls.

Only this by the way of Advertisement to the honest-hearted Christian Reader, that though some doe either through ignorance, or some infirmity occasioning, weare their haire longer then many in some mens judgement seeme fitting, for men professing themselves to be Christians to weare; know you that wee intend not a definitive sentence against any particular person for wearing of their haire, but yet doe wish them for the better informing of their judgements to consider the Apostles rule concerning haire, in 1 Cor. 11. 14. where he may have full satisfaction; and further also, wee give you to understand, that we are so farre off from a particular sentence that we beleve that there are many among the Long-heads, that may belong unto the Round-heads, and that may in time declare themselves; and this also, that there are many Locusts among the Round-heads, that now seem to be Round-heads, yet are not so, and will declare themselves to be but Locusts; yet not withstanding that, all that weare not long hair are not Locusts; as also, all that weare not long hair, are not Round-heads, yet is long hair the visible signe or marke to distinguish a Locust, Rev. 9. 8. *And they had hair like women.*

*Not long agoe a Champion came from Hell.*

*To bid defiance to the host of Heaven:*

*But with the Puritans he hath no minde to deal,*

*Because with them to no end he hath striven.*

*A periwig instead of Helmet on his head he weares,*

*To prove, if he by that can hide his Midas eares:*

*His armour loose prophaneesse is, and hatred strong,*

*Disdain, contempt of God and goodnesse all:*

*Murtherous desire, by him retained long:*

*By which at last he hopes to make to fall*

*The Puritan, which now he Round head call:*

*A terme by which he thinks to overthrow,*

*And beat all goodnesse from the earth below.*

*By this designe he doubts not but to stop*

*The breath and life of goodnesse in this land:*

*And spoile that strength that Puritans have got,*

*And by this title Round head to set all good at stand.*

*But sily Long head that hair is not thine own,*

*'Tis but some harlots, though by thee it's worne.*

**FINIS.**